

A  
S E R M O N  
Preached before  
*His Grace* WILLIAM *Duke of* Devonshire,  
P R E S I D E N T,  
AND THE  
G O V E R N O R S  
OF THE  
*LONDON HOSPITAL,*  
O R  
*I N F I R M A R Y,*  
F O R T H E

RELIEF of all Sick and Diseased Persons, especially  
MANUFACTURERS, and SEAMEN in MERCHANT-  
SERVICE, &c.

A T  
*St. Lawrence's Church* near *Guildhall,*  
On THURSDAY, *March 24,* 1757.

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By MATTHEW AUDLEY,  
Chaplain to the said Hospital ; and Lecturer of *Rotherhithe, Surry.*

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L O N D O N:  
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*At the Anniversary Meeting of the President and Governors of the London-Hospital, held at Merchant-Taylors-Hall the 24th Day of March, 1757.*

O R D E R E D,

That the Thanks of this Society be given to the Rev. Mr. *Audley*, for his Sermon this Day preached before them ; and that he be desired to print it.

*William Trotter, Secretary.*





TO HIS GRACE

W I L L I A M

Duke of *Devonshire*, PRESIDENT;

*The Right Hon. Earl Tilney,* } VICE-PRESIDENTS;  
*John Gore, Esquire,* }

*James Godin, Esquire,* TREASURER;

And the rest of the

GOVERNORS of the *London-Hospital*;

THIS

S E R M O N,

Preached and Published by their Command,

Is, with all due Submission, inscribed by

*Their most Obedient,*

*Most Obliged*

*Humble Servant,*

M. AUDLEY.

The London Hospital was Instituted

1740

Incorporated

1758

St. L U K E xvi. 27, 28.

*Then he said, I pray thee therefore, father, that thou wouldst send him to my father's house :*

*For I have five brethren ; that he may testify unto them, lest they also come into this place of torment.*

**A**N attentive reader of scripture may, perhaps, discover something more in this Parable of our blessed Lord, than is generally observed. For the whole of it seems, like most of the other Parables, to be clearly applicable to God's future œconomy, or intended manner of dealing with the Christian church to all ages. It is prophetically descriptive of the Jew—rich in divine revelation, and for so many ages plenteously fed with the heavenly manna of God's word ; — whilst the poor untaught Heathen—labouring under a long famine or scarcity of religious instruction, was glad to pick up those few crumbs of knowledge that *fell from this rich man's table* ; crumbs—of scripture knowledge and tradition, which we find scattered through all parts of the Heathen writings ; and which plainly enough denote the table from whence they fell. *Moreover, the dogs also came and licked his sores :* that is, their philosophers did



did all that was in the power of unassisted human reason, to cleanse the sores and putrefactions of our fallen and corrupted nature. And it is very remarkable, that one of their eminent sects, derived their name from the very animal that is introduced into this sacred apologue. At length however, an end is put both to Judaism and Heathenism; and the *partition veil* between them *is removed*. The Jewish œconomy is dissolved; so, *the rich man dies*: and the poor Heathen is called into the pale of the church—ingrafted into the olive tree of Christianity, and—made happy in *Abraham's bosom*. The eyes of the unbelieving Jew, who is now removed into the future state, see clearly at length, both into the truth and beauty of this dispensation; and he begs that *Lazarus* may be sent from the dead, to inform and convert his surviving brethren in unbelief. But *Abraham* tells him, that if an honest and impartial use of the scriptures will not work their reformation, neither will it be effected, though even one were sent unto them from the dead. And such we find to have been the event, in fact. For we read that another *Lazarus*—even one of the same name with *him* in the parable, was actually raised from the dead for their conviction. But all to no purpose; for they plotted to put even *this Lazarus* to death, only because he gave them *too*

*strong* a conviction ; and that, because of *him*, many began to believe in the divine authority of our Lord. And to this day do they verify the words of *Abraham*, by still remaining hardned and unconvinced.

But though all this be true ; though this does at least bid fair to be the genuine scope and sense of the parable ; yet — for the more practical handling of the words, and the easier application of them to our present purpose, I shall chuse rather to take it in that more popular sense, in which it is generally interpreted ; and apply it to the case of poverty, sickness and distress, lying exposed at the door of magnificence, wealth and plenty.

First therefore, I shall consider the parable in the sense in which it is usually understood.

Secondly, I shall make such Observations as may naturally arise from the words of the text. And,

Lastly, since so sudden and unforeseen an accident has befallen the eminent † prelate, who had engaged to appear before you on this occasion ; and since our charity is so *unexpectedly*, as well as so *unhappily* bereft of the advantage of so great and powerful an advocate : I shall therefore, though sensible of my own insufficiency, and almost wholly unprepared for the task, so  
far

† The Lord-bishop of *Norwich*, who was prevented from preaching by illness.



far rely upon your long-experienced humanity, goodness and candour, as to conclude with a word or two by way of application to this most useful charity ; — a charity which you have so nobly and so generously cherished, patronized and improved.

But first, I shall consider the parable in the sense in which it is usually understood.

In the beginning of this chapter, our Lord had been instructing his disciples in the true use of worldly riches, and the prudence which became Christians in the disposal of them to the best and noblest purposes—the doing good with them here, in relieving the necessitous and distressed, and—in promoting in all other ways the cause of true religion and virtue, and the obtaining to themselves hereafter *a far better and more enduring substance in heaven*. For if they did not approve themselves good stewards in small matters—in *the unrighteous mammon*—in *that which is another man's*, who would commit to their trust the greater—the *true riches*, and—*that which was their own* ? Wherefore our Lord tells them, they must wean themselves from, and get the mastery over all covetous and worldly desires.

This discourse, which tended to withdraw mens affections from the love of this world, and to excite their endeavours to promote the glory  
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of God and the good of their brethren, did no ways please the Pharisees ; who, under the veil of religion, and plausible pretences to greater sanctity than other men, were strongly addicted to worldly honour and profit. *And the Pharisees also, who were covetous, heard all these things, and they derided him.*

Our Lord therefore having, in the following verses, reprov'd their covetousness and hypocrisy, and pronounced those whom they despised as sinners, to be in a fairer way to obtain the divine favour than themselves ; begins, in the nineteenth verse, to tell them of the rich man and *Lazarus*. A rich man, who had enjoyed to the full, every thing in this world, which a large fortune and an uninterrupted course of prosperity could afford him ; is described immediately upon his decease, in torment — in the place of the damned. *The rich man died and was buried, and in hell he lift up his eyes.* But a poor despised beggar, who had once wanted the common necessaries, and undergone some of the heaviest afflictions of life, is conveyed *by angels into Abraham's bosom*. The rich man, seeing *Abraham* at a distance, and *Lazarus* in his bosom, applies to the patriarch for relief and assistance ; and prays that he would send *Lazarus* to give him *some, however small, relief* in his present insupportable pain and anguish. But

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the patriarch tells him that it was unreasonable to desire that *Lazarus* should leave heaven and happiness, and visit those doleful regions, to serve *him*, who in his prosperity had cruelly refused to give him that assistance which his wants and necessities required; nay, not so much as the superfluous crumbs which fell from his table. And he lets him know besides, that it was impossible now that *Lazarus*, or any other—even himself, should do any thing for him: *Son, remember that thou in thy life-time receivedst thy good things, and likewise Lazarus evil things; but now he is comforted, and thou art tormented. And besides all this, between us and you there is a great gulf fixed, so that they who would pass from hence to you cannot, neither can they pass to us that would come from thence.*

Finding then his hopes defeated, and that there was no help to be looked for that way, he tries another expedient in the text, and puts on either a real or pretended concern for some of his relations who were yet living in the same affluence of fortune—in the same inattention to the wants of their poor brethren, and very probably — in the same inconsideration of futurity as himself had done; and prays *Abraham* that *Lazarus* might be sent to warn them of the danger they run, in such a course of life. *Then he said, I pray thee therefore, father, that thou*  
*wouldst*



wouldst send him to my father's house : for I have five brethren ; that he may testify unto them, lest they also come into this place of torment. But this likewise the patriarch denies to be needful, or any way reasonable to be complied with ; because they had a standing warning in the writings of *Moses* and the prophets. And upon the rich man's urging, that *if one went unto them from the dead, they would repent*, he replies again, that *if they hear not Moses and the prophets, neither would they be persuaded though one rose from the dead*.

The doctrine usually deduced from the conclusion of the parable, is, that the scripture evidence of a future state of rewards and punishments is most amply sufficient to convince the judgment, and influence the practice of mankind ; which — tho' a point undoubtedly true, I shall yet, for many obvious reasons, wave the consideration of at present, and proceed directly, in the

Second place, to such observations as more immediately result from the two verses contained in the text.

First then, it is very remarkable how the rich man's thoughts are represented to run only upon *Lazarus*. He saw *Lazarus* in *Abraham's bosom*, and singled him out from the rest of that blessed company : He begs that *Lazarus* may



go to warn his *brethren* : *Lazarus* must be sent to dip the tip of his finger in water, and cool his tongue.

Wicked and uncharitable men, when they are brought to a thorough sense of their guilt, are continually calling to mind those whom they have injured, those whom they have treated insolently, or even slighted and neglected—contrary to natural equity—the common sentiments of humanity—the declared will and commands of God. And the less they have heretofore considered the wants and reasonable claim of others, so much the more they reflect upon them, when they have omitted the time and opportunities of complying with them.

This shews that justice and mercy, benevolence and compassion are innate principles, woven into our nature : and cannot be rooted thence ; but will either influence our behaviour, or — if through pride and haughtiness they be smothered for a time, they will be sure in the end to chastise us severely for our neglect. Selfishness and an inordinate pursuit of what we like, may divert our minds from what we know ; but we shall not be always thus employed. If our inclinations could always stand equally bent the same way, yet, things themselves will alter, and we shall want the power or the opportunity of being engaged in the same diversions. And  
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when the hurry is once over, nature and conscience will return, and inform us what we should have done, what we have neglected to do, and what we have done amiss, and fill us with shame and confusion of face. Especially when we are awakened to a serious turn of mind by any misfortune, which we may reasonably think is sent to remind us of our faults, then the names of those we have used hardly or with injustice, are always in our mouths, or at least uppermost in our thoughts. If *Lazarus* would but forgive us; if he would shew himself reconciled to us, it would be a refreshment and comfort inexpressible—like *dipping his finger in water and cooling our tongue*—when parched with extremity of heat. And if we could but get rid of the uneasiness of having neglected or offended him, we could bear the rest with patience.

The same restless, though fruitless desire of being forgiven by *Lazarus*, seems to be the reason why the rich man — when he made his request that one from the dead might be sent to his brethren, is represented as fixing upon *him* for the person, in such a manner, as suggests that but half his design would be answered by the sending any other. For though there were doubtless many as properly qualified to bring about the reformation of the five brethren, yet  
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this would not shew that *Lazarus* was reconciled to him. It was therefore a very subtile contrivance that since *Lazarus* — he found, could not *directly* give him any proof of his having forgiven him, he might at least know it *indirectly*, by his condescending at his request to come again into this world. And if he could by any means know he was forgiven, it would—he thought, be no small ease and alleviation of his torments.

As to his seeming concern for his brethrens reformation, it seems reasonable to think it was likewise real and sincere. He had not indeed, we may suppose, given himself much trouble about it while he was alive : for his thoughts seem to have been wholly taken up upon himself and this world : and one who took no care of his own true happiness, was still less likely to be solicitous about that of others. But now the case was greatly altered : the pursuit of worldly enjoyments, as well as the enjoyments themselves, ceased ; and he was really convinced, by fatal experience, of the evil of his former courses. Natural affection, and the tender sense and feeling of the dangers which others run, might revive in him and create no small uneasiness.

But farther, this rich man, who is represented very quick in discerning what might increase or  
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lighten his misery, could not but be aware of one consequence of his former way of life, and how it might affect himself, if his brethren — upon the encouragement of his former example, should persist to lead such lives as he did, and *come into the same place of torment*. He could not be insensible how this would aggravate his guilt and heighten his punishment, which therefore he might be heartily concerned to prevent.

Wicked men *here*, indeed, are fond of company in their vices ; because numbers of men equally guilty seem to excuse the failings of individuals. But in the other world, where the vanity of such pretences—as now look plausible, is clearly seen through ; and men cannot with all their art believe their guilt to be less heinous than it is, *there* it must be the most terrible and astonishing thing to meet with the partners of their sin—either those that shewed *them* the way, or—those *themselves* have seduced into it.

There are frequent warnings given us not to follow bad examples : because example is the most insinuating, and doubtless the most prevailing lesson which a practitioner in sin can read to young beginners. And for that reason — as it should seem, the severest things are said against them who that way withdraw others from their innocence.



The rich man, we see, is not charged with any notorious and scandalous vice—not so much as gluttony or intemperance, to which his way of life more especially exposed him. But it is only expressed that *Lazarus* lay at his door without relief. And this proceeded perhaps—not from any cruelty of disposition, but—from that carelessness and unmindfulness of small matters, as they are falsely called, which is too often seen to accompany great fortunes. So that upon the whole, he seems to have passed thro' life as many others do, who think well enough of themselves, and are tolerably thought of by others—in a supine negligence of another world, occasioned by his enjoying so much of this. And his fault was, that he did not use the talents entrusted with him—for the good of others; or his own eternal welfare.

Had he attended to the law of nature, that would have directed him to works of mercy and compassion, and raised in him a desire of doing good to others. For when an healthy rich man beholdeth a fellow-creature — one made of the same materials with himself; drooping and sinking under sickness, poverty and distress; naked and hungry, cold and in want, he does but behold himself, as it were in a glass—in the weakness, mutability and mortality of his own condition. And the present necessities of the afflicted



licted are a lesson which demonstrates to his very eye what himself or any other man may be; —a silent, but withal, a powerful appeal to his mercy—a secret beseeching him, I might say, a legal requiring him to do as he would wish to be done unto in the like case; to be of the same mind he certainly would be in, if he, with this *Lazarus*, was laid at the gates of another, without any pity shewn to him, or notice taken of him, except by *the dogs* — which *came and licked his sores*.

But if this law of nature be not bright enough, yet by the light of *scripture* we may easily discern the necessity of shewing mercy. There we may be fully satisfied that the servant of God is not born for himself alone, but for all those who are parts of the same building and members of the same body : *And if one member suffers, all the members suffer with it. We are there taught to weep with them that weep, and to mourn with them that mourn, — to do good and lend, hoping for nothing again ; — to be merciful as our Father which is in heaven is merciful ; and that too, after the same pattern—even to the unthankful and to the evil.*

The good things of this world are as pledges deposited in the hands of the rich ; given them not only to feed and cloath themselves, but to supply the necessities of the naked and miser-  
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able :



able : And God who gave them will call those to a strict account who use them *wholly* and *solely* as their own, and spend that in wantonness which should *strengthen the feeble knees and the hands that hang down*. The covetous man, and the sensualist, may plead in this life that he wrongeth no man, by keeping to himself his own ; and that shewing mercy to others, is a cruelty to himself. But the time cometh, when he will be made sensible that he hath wronged the king of kings, by suffering *his* subjects to perish for want of that relief which was in his power to have given them. *Be merciful therefore after thy power ; if thou hast much, give plenteously ; if thou hast little, do thy diligence gladly to give of that little ; for so gatherest thou thyself a good reward against the day of thine own necessity.*

To say, *I wrong no man*, is but a poor apology for *shutting up the bowels of compassion*. For however flesh and blood may persuade us that we may do what we will with our own, yet if we look into *the perfect law of liberty*, and consult the oracles of God, we shall find that the reciprocal offices of mercy are a *debt* ;—a debt indeed not to be recovered by any action at law, or at the bar of human judicatories ; for no hand but that of violence can deprive us of our just possessions. But in the law of God we are

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considered not only as proprietaries, but as stewards; and in the gospel of Christ, which is *the law of grace*, an account will be opened, and at the last great day will be settled with those who either have, or have neglected to have, clothed the naked, fed the hungry or visited the sick. And the judge of the world hath positively declared that he, *who hath given us all things richly to enjoy*, will look upon the practice or omission of these duties, as a service to, or neglect of himself; and will either sentence us accordingly to eternal punishment, or reward us with everlasting happiness. The great blessing here promised will, I hope, be the happy lot of all the worthy and generous patrons of our present charity, to which I come now in the

Third and last place to speak. — A charity calculated for *all sick and diseased persons*, especially *manufacturers, seamen in the merchants service, their wives and children*. And so long as the numbers of an industrious and useful people are looked upon as the riches and strength of a nation, so long will this hospital have a claim to the charitable regard of the publick.— A charity which from the smallest beginnings — only the relieving a few out-patients with medicine and advice—has arrived at the maturity in which you now behold it: being sufficient to receive this last year, within its hospi-



table walls, above twelve hundred distressed and miserable objects ; besides near nine thousand taken under its care as *out-patients*. And indebted no doubt it is, in a very great degree, to the several excellent sermons delivered by the greatest preachers, and first in rank and dignity of this church and kingdom, printed and dispersed ; influencing the hearts of the rich, great and good, to contribute bountifully to its support and maintenance. Every argument and motive that is possible to be thought of, has by those eminent Personages been made use of, and so strongly enforced to shew the utility of hospitals and infirmaries for the relief of the poor, that it is in vain for *me* to attempt any thing new upon the subject. The constant and regular attendance of many of the Governors, in inspecting into the management and conduct of those employed in their service, hath likewise been highly instrumental in the furtherance and increase of this charity. Physical and chirurgical assistance hath from its first institution been given by gentlemen of knowledge and credit in their professions. Nor was the *spiritual* welfare of the poor ever wholly unattended to : And care is now taken, and an handsome provision made, that divine service be daily performed ; on the Lord's day especially, the sacrament administered, and that the patients be visited in  
their



their wards—to the comfort of the weak and broken-hearted ; and that they whose afflictions were owing to their vices, may be induced to *sin no more, lest a worse thing come unto them.* And may God's blessing co-operate with the hearty and sincere endeavours of him whom you have favoured and honoured with that sacred trust. For sure I am, that nothing can delight *me* more than to second, in the way of my own profession, your great generosity and humanity towards the distressed objects of your care.

Here then is all possible relief given to the poor, which their pitiable cases can require ; *the sick are healed, the lame are made to walk, and the poor have the gospel preached to them ;*—all the relief in your power being given to as many as can be received and provided for. For there are still many, a great many, under the most calamitous circumstances—in sickness almost unto death, who apply for admittance, and are under a necessity of being refused for want of room. The Governors who attend at the weekly board feel this very sensibly—to their very heart, as what man of common tenderness can see a fellow-creature in such distress—brought by his friends within the doors of a charity designed for his relief; and yet obliged to be sent back again, because they have no bed to put him in—no where to lay his head, to try the  
means



means for his recovery, or to give him an opportunity of breathing out his soul in peace. This melancholy circumstance will, it is hoped, soon be altered by removing into the new hospital, ready for the reception of patients as soon as the season of the year will render it prudent to admit them ; — a *building* handsome and commodious, finished without ornament or unnecessary expence ; plain, neat and strong ; not a palace as for princes, but an house proper for what it is designed—an habitation for the poor and needy. Its situation open and unconfined ; not surrounded, and — by your having purchased the moiety of an estate behind it, not liable to be surrounded by other buildings, which might prevent the free circulation of that element which is as necessary as food or physic for the restoring or preserving health ; — with proper machines in each ward, to draw off the noxious and corrupted steams, unavoidably arising from many distempered bodies confined in the same room ; and sending in pure and wholesome air in its stead to refresh the fainting spirits ; — a *building* capable of holding at least seventy beds more than the houses at present made use of ; enough for the yearly reception of five hundred *in-patients* beyond the number which can now be admitted.



The charge of maintaining this house of charity must without doubt be very great ; and its certain annual income bears no proportion to the necessary annual expences. A consideration at all times to be highly lamented ; but more especially so, at this critical season, when our *country* calls upon all her sons for her necessary support and defence, against the unjust attacks of her antient perfidious enemies. But if most christian duties are observed to fall in, even with our temporal interests, when rightly understood, it is more remarkably so in the present case : For that which God has made our duty, — by express command, is now, in the course of his providence, become our plain and palpable interest — even in point of human policy. And tho' the expences of this just and necessary war must certainly fall hard upon individuals as well as upon the publick ; still the shortest and most speedy way to remove that burden must be — to *heal the sickness* and *bind up the wounds* of those who are to fight our battles. And we trust that the same good providence which hath hitherto blessed this charity with such remarkable success, will incline the hearts of the benevolent and generous to *abound still more and more, being ready to distribute, willing to communicate, laying up in store for themselves*



*selves a good foundation against the time to come.*

It has hitherto had the patronage, protection and encouragement of the noblest and most distinguished Personages in the kingdom : And it has taken root near a city, whose *merchants*, like those of antient *Tyre*, are *princes*, and whose *traffickers* are the *honourable of the earth* ; and who were never yet known to have suffered an useful and well-regulated institution to fail. Let the present generous contributors plead with those who are yet behind in this *work and labour of love*, to follow their examples, and to *fulfil their joy in being like-minded*. Lay before others the numbers that have been relieved, and at how small an expence. Thousands are ready to proclaim the blessings derived to them through the means of this charity ; and let *these testify unto them*, and persuade them to a duty they would one day perhaps give all the world to have performed. Let the *rich in this world*, be *rich also in good works* ; *living soberly, righteously and godly in this present world* ; *looking for the glorious appearance of the Great God and our Saviour Jesus Christ*. Amen.

F I N I S.